

Wolffgang von  
Krispome



Wolffgang von  
Krisbome





TWO  
MOST STRANGE AND  
notable examples, shewed at  
Lyshborne the 26. day of  
Ianuarie now last past.

THE ONE BY STRIKING DVMME  
two of the cheefe of the Holy-house, as they were pro-  
nouncing the sentence of death against two English Mar-  
riners, unto whom they had offered great promotions,  
to haue them to serue against the King of  
France, and their owne Countrie.

The other within fixe dayes then next following, by  
burning two Ships of Corne in the Harbour there, which  
was brought out of France to relecue the King his  
enimies: An example most wonderfull.

A notable warning to such English Marchants, which  
for their owne benefit, by carrying our victuals away, impo-  
uerish our Countrey, and strengthen the ene-  
mies of God and our Prince.

Affirmed for truth by those men vnder named, of ho-  
nest reputation, being present at the dooing thereof, the one  
Maister of the Ship called the Fortune: the other  
Maister of the Flying Harte.

Hance Hogenberge, & Adrian van How.

Signed for truthe in the presence of those here underwritten.

Henry Roberts.  
Iohn Nashe.

Water Mantle.  
Robert Ihones.



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LONDON  
Printed for William Barley, and are to be solde  
at his shop in Newgate Market.  
ANNO. 1591.

TWO  
MOST STRANGE AND

terrible examples shew'd at

the day of

Execution

THE ONE BY STRIKING DYNAMITE

two of the best of the High-Explosive

and the other by the use of the

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LONDON

Printed for William Baskin and sold by

at the shop in Newgate Market

Anno 1791



**A worthe example of burning two**

**Ships of Corne brought for the releefe of the  
enemie vnto Liffborne.**



**In the Moneth of August, 1586.**

There was taken by the Spaniards  
a tall Ship called the *Barkerowe*,  
now belonging vnto the *Towne of*  
*Newcastle upon Tyne*, the Maister  
of which Ship at that time was one  
*John Harrison*, borne in *Comwall*,  
and foure others with him, which be-

cause they were found to be men of reputation, and of good  
experience in their Arte, were had in more regarde then the  
rest. And whereas the company were all condemned to the  
*Galleyes*, where some of them yet serue. They were com-  
mitted vnto the custody of a *Capalier*, who had charge to vse  
them with great courtesie. One whole yeare remained they  
in the keeping of this their first *Doastie*, with very great en-  
tertainment, where they were often visited with *Friars* and  
other religious persons, which very earnestly laboured to  
drawe them both from *God*, and their allegiance to their  
*Prince*, which howe earnest so euer they were solicited, it  
pleased *God* to strengthen them, so that their hearts were  
hardened against their religion and them, who scorned to be in  
to any *Idols*, knowing that they bee but stones, and the  
worshippers



## A worthe example of

workes of mens hands, and therefore utterly refused to giue the glorie of the Omnipotent God, to such trash as they honoured. These shauelings, when as they sawe no hope to winne those soules as they terme it, conferring together touching their obstinacie, thought to proue if some harsh visage might make them yeelde: wherefore the Cardinall of Lihborne, Ambassadore to the King of Spayne, at whose commaund they were: being enformed by such as he sent, howe they answered to such demaundes which were required of them, commaunded that the sayde Iohn Harrison, and his foure companions, should all be committed vnto the Inquisition or Holy house, and there to abide such punishment as theyr manner is to laye vpon the Children of GOD, which was presently doone as he gaue in charge, and they all seuerally imprisoned, in such loathsome places as it would haue pittied a man to haue seene theyr estate, during the time of their durance there.

Twice euery weeke woulde they sende vnto them, villaines disguised in the counterfeit attire of a Deuill, which cruelly, like him that he represented, would scourge them with whips of Wyer, so that theyr felthe was most greiuously torne with those tormentors, liuing with no other vyandes, but onely with bottled Barleye, and faire water, of which they scantly had theyr bellies full. Thus by Gods fauour, who strengthneth his seruants, continued those our Countreymen steadfast in the faith of Christ, refusing all the vanities of the worlde, to beare the Crosse of their Redeemer (Christ Iesus.)

Two yeares spent they in these extremities, in which time two of them by Gods visitation dyed, whom these Canniballes would not allowe Christian buriall vnto, for that they dyed not in their faith.

Well, their great Fleete being prepared for England, men of skyll for the Coast was greately wanting, so that there was great meanes made for all men of what nation so euer



## burning two Ships of Corne.

uer that would take charge. Amongst which there was sent for, this Iohn Harrison, and his two comforts Peter Bryan his Mate, a verie good Barriner, and William Mathewes, the Gunner, braue men, and of stout Courage.

Those men being brought vnto the presence of the Cardinall, humbling themselves as to the Kinges Micerope one their knee. The Cardinall came to take them vp, and blessed them with his hand, making on their heads the signe of the Holy Crosse, speaking two or three wordes in Lattin, which they vnderstood not, this William Mathewes, seeing how he bled the other two, when as he offered to blesse him, thrust away his hands, and tolde him, that his blessing was rather a curse, (to them that beleued it was of anye force) then a blessing: which wordes vnderstoode by an English Friar, appointed to be theyr interpreter, and reuealed vnto others standing by.

The sayde Mathewes was greuously buffeted, in the Cardinals presence, where he seemed to be very discontent. Well after some outrageous wordes offered to Mathewes for refusing this Holy Fathers blessing. The Cardinall began againe to worke such meanes and perswasions as he best could, to drawe them vnto his will, protesting that hee was such a fauourer of their causes, that hee was greeued to see or heere of their miserie: yet (quoth hee) I haue intreated those Holy Fathers, Seniors of the Church of Rome, cheefest in commission for his Holinesse, to mitigate the extremitie of the lawes, for the punishment of Heretikes provided, so that yee will bee reformed, and become Catholikes, and liue like Christians, forsaking your damnable opinions, which wille ye you cannot be saued. (It may be) quoth this Holy Cardinall, that your desire to liue in your Countrey with your freends, maye cause you stande vpon more pointes then willing ye you would. If that be the cause stande not one such tearmes, for on mine honour you shall haue sufficient maintenance out of the Kings

treasurie,



## A worthie example of

treasurie? Be ruled, and you shall live in so good regarde  
with vs, as the best men in England. You haue heard how  
the Catholike Princes, haue ioyned their forces to abate  
the pride of your Countrey, and to make them know the  
liuing God, for which extended voyage our provision is all  
ready, and knowing by reportes of such Partners whome  
in secret I haue sente to conferre with you, that you are  
men of sufficientie, to take the charge of good Shippes,  
for that you are borne in that damned Countrey, I haue  
thought good to make you offers of fauoure, such as  
your owne Countrey shall neuer afforde me of so simple  
hire. And first, if you will, you shall be freed, next  
shall you be conducted to all places where our forces are,  
inhere euery of you shall make choise of what Ship, Gallie,  
Pinnis, or other, you will serue in as Halfter: wherein  
doing your true ententes, like faithfull Souldiers of the li-  
uing God, and his Catholike Church of Rome. And God  
shall giue those instructions into your handes, whereof there  
is no doubt, you shall be there aduanced to what honours you  
will require, and 500. Ducquets monthly to be paid you of  
the King, if you thinke well of this my offer, let me see your  
willingnesse to confirme my request.

These faithfull seruants of God, whose comfort is the  
great God of Israell, hauing bearkened vnto the alluring  
speeches of the Cardinall, as meanes to pull them from the  
truth, calling to minde howe Christ himselfe was tempted  
of the Deuill by worldly promotions, Iob tryed and persecu-  
ted, yet remayned constant in Christ Iesus, tooke holde still  
on that God which comforteth the distressed, who feeling  
the fleshe weak and willing, hardeneth theyr heartes a-  
gainst the offers, and the Popishe Doctrine preached  
vnto them. And Mathewes in the name of the rest this  
answered, we will not receiue this offer.



## burning two ships of Corne.

Your grace hath said sufficient in mine opinion, to drawe your greatest Catholick from his allegiance, both from Antichrist whom you serue, and the Kings service: yet shall your grace know, we are Englishmen, who not obstinately refuse your gracions offers, but in that they are offered to the ende wee shoulde fall from **G D D**, forsaking the true doctrine of Christ, to cleane to your damnable opinions: from good subjects, you woulde drawe vs like Rebels, to beare Armes against our Countrey where we receiued life, seeking to shed the blood of Christians, (a damnable case) bereauing our own bloodes with the Enemies sword, by whom we were nourished, thereby to heape the vengeance of God vpon vs. No, no, my Lord, (quoth he) rather then it shall be saide that an English man shall deliuer his Countrey into the hands of the deuill, (so) no better I account you, no: none of your Religion, whose mindes be butcherlike, delighting in nothing but blood,) let me die, and my brethren with me, or inflict such punishments on vs as you please, that God, which deliuered Daniell from the Lyons, the three innocent childezen from the burning Duen, and many other wonders hath shewed for his seruants, shall deliuer vs from your tirannie, or giue vs the like patience to endure it.

The Cardinall hearing his offers so reieted, was grieved not a little, wherefore he commaunded them away to prysen, whether going, they were by such as heard theyr answers, so buffeted and abused, as it might grieue a man to think on it. Thys purpose sayling, the Cardinall tooke order that they were sent vnto the Duke of Sauoy, to serue in his Gallies, where two of them remained ever since, vntill Christmas last, when there came from Sauoy a power of men, with Munition and victuals, to goe for Brittain as it is supposed, in which flecte came those two which were left liuing, namely, Iohn Harison and William Mathewes, who on the xxiij. day of January, (after theyr computation) were sent for againe befoze the Inquisition, and in like manner as befoze with great fauours offered libertie, if now they would serue,

## A worthy example of

and larger offers then before.

But Matthewes in the name of the other and for himselfe, answered, that necessitie could not draw him from the ioyes of heauen, to liue in pleasure on the earth, and therefore perswaded them, that they shoulde no more vrgē him vnto it, for it was frinolous, and rather then he would hold vp his hand, or giue the least worde of aduise to preiudice his Prince and Countrey, he would willingly yeld to what torment soeuer.

The States of Holly-house demaunded of Harison, if his minde were so resolute as that damned Heresique his companion: Who answered, in no damnable opinions he wold be ruled by him, but if hee remained in those opinions which he did professe, he would confirme with his blood what Matthewes had spoken. When they sawe that no perswasions might auaille them, nor misery which grieuously they had endured, moue them to forsake theyr true God, they were committed againe to pryson; and the Prelates called a counsell what to doe with them, who hauing debated thereon sufficiently, determined to burne them to the ensample of others.

The next day they were againe called before them, when after some speeches vsed in like manner to winne them from theyr opinion, and that it woulde not preuaile, with rayling speech they recounted vnto them, how fauourably it had pleased the Cardinall to deale with them, and to spare their liues, willing that they shoulde liue: but since nothing might preuaile, they were now eather to receiue theyr former offers, or to prepare themselves to die.

These speeches could not terrifie them, but as men desirous for Christ and his truth, to bee freed from the torment which they endured, craped no fauour, but wished them to proceede.

Their



## burning two ships of Corne.

The Iudge giving sentence of death  
against them.



Their answers given, Don Fredericke chiefest in the  
Commission stode vpp, and as he was pronouncing the sen-  
tence of death against those innocents, a suddaine feare fell  
vpon them all that were present, and Don Fredericke was  
stricken dumbe, that his tongue foltering in his mouth, hee  
could not speake a word. Whys stroke a terror in them all.

might



## A worthy example of iud

Don Frederick being carried away, Don Francisco chiefe Ambnere to the Cardinall stood by, & rayling against those pooremen, told them, that they wrought by sozcery & witchcraft, calling them devils, and vsing other bad speeches, forgetting God was of power, to shew his might in punishing those miscreants, vpon whom it pleased him to shew the like example, by taking from him, not onely the vse of his tongue, wherewith he abused those seruants of GOD, but also his limbes, to the great admiration of the company, so that hee was carried away likewise from the iudgement place.

Then fell the people generally to rayling on them, and with graeuous strokes to lay vpon them, so that if GOD had not moued one of the State to pittie them, they had been presently slaine amongst them. From thence they were againe committed to pryson, where they endured all the extremities possible for men to abide, whom God for his mercies sake strengthen, and release at his pleasure.

Within two dayes following, another example woorth the noting happened. There were ryding in the Harbour certaine Hulkes, to the number of 26. sayles, some of Lubicke, some other of Austerdame, and of other places of the East Countries, into which harbour also came two small Barkes of S. Mallowes in Fraunce, loden with Cozne for prouision of the Kings Fleete, which is expected to come for Brittain. Those two French ships, hauing mozed themselves a starne a Hulke of Austerdame called the Fortune, chaunced to haue her Anckors come home, and thwarted the Frenchman so, that it put him in some danger, that betwixt them grew some hote speeches. The next day the Frenchman arrested the Hulke for his damage, and accused vnto the Inquisition sixe of those Hulkes, that they traffique was for Englishmen, and that the goods were all Englishmens, where vpon they were stayed to the Kings vse, and they men imprisoned, which the Dutchmen denied, as iustly they might. But the Frenchman on his oath altered the same, so that there was no remedie but to loose they goods and endanger them.



## burning two ships of Corne.

themselves. Yet God who seeth the secrets of all mens hearts, and can at hys pleasure lay them open to the world, to shewe hys wonders on earth & make his name more feared, shewed thys most gracious and wonderfull miracle, within 6. daies after the conviction of those Flemmings.

The Frenchman having taken order for unloding of their Corn, as the Maister of the Barke which accused them, was busied with his companions, a suddain Lightning with grievous weather happened, in which storme, a Thunderstone as it is supposed, fell to the Maister, who had before seised upon himselfe, dashing his braynes about the shyp, and fired both the Shypps of Corne, which could not be quenched by all the meanes they could make, nor save one pennithworth of the same, to the great wonder of all the beholders.

After which example, the Flemings suing by their friends for theyr libertie, caused certaine of the companie on theyr oathes to be examined, touching the accusation given by the Maister of the Barke against them, who affirmed before the Cardinall, that the Maister had confest amongst them diuers times, that he did it but for reuenge, and would often reioyce in the misery of the men, who by his meanes were in danger both of goods and life. Upon whose reports they were all discharged, and theyr goods deliuered, but not without great charge and hinderance.

Thus gentle Reader, haue you heard the works of God, in reuenging hys seruants on those of authoritie, who oppressed them, which hee still in most pittifull manner, without remedie, albeit they haue not wanted for the counsels of the approvedst Physicians in the whole Land. But God, is iust, and will be knowne, I pray God thys example prooue of sufficient force, to turne their deuillish mindes to the knowledge of the true God, who defendeth hys children, and will punish those stifnecked miscreants that dishonour his name.

In thys Pamphlet also mayst thou see the reward of perurie, and the iust iudgement of God, in bereauing hys lyfe,



A worthy example of

that sought the liues and destruction of those hee had neuer  
seene, for a small offence by casualtie committed, for which  
they offered him large amends which might not suffice, as  
also if Gods iudgements might be conjectured by men, howe  
God was angry, in releueing those which seeke to dishonour  
his Name, with that Cozne which would haue done good a-  
mongst that famous King of Fraunce his Campe where it is  
needed, yet perloynd by those Rebels of his own Countrey,  
to maintaine his enemies. God make every man to amende  
his owne faulter, and to feare, that God will inflict the like  
plague vpon our Countymen, that so, gaue rob the Com-  
mon wealth of victuals, and maintaine the Enemies of God  
and our Country. God giue every man grace to forbear so  
desirous a minde of couetousnes, and make vs thankfull for  
all his benefits, which through his mercies we daily receiue.

FINIS

Thus gentle Heaven, have you heard the voices of God,  
 in turning the leaves of authority, and opening  
 the book of life, in that most precious manner, that out of  
 mercy, which they have not wanted for the comfort of the  
 poor, off the nations in the whole of God, as in the  
 will be known, I pray God, the example of his  
 end to be, to turn the world, and to the knowledge of  
 the true God, who is the Father, and will be the  
 Father of all, and the Father of all, and the Father of all.  
 And thus, I pray, that all may be the Father of all,  
 and the Father of all, and the Father of all, and the Father of all.



